

The Brooklyn Jewish Center Review

SOME PROBLEMS OF
MIDDLE CLASS JEWISH GIRLS

THE SUPREME TASK OF THE
JEWISH SPIRITUAL LEADER

TOWARD A FORMULA
FOR A JEWISH LIFE
IN AMERICA

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ILLEGAL IMMIGRATION IN PALESTINE

THE Government of Palestine has recently embarked upon a new campaign to stamp out the so-called "illegal" immigration of Jewish refugees in Palestine. The severe measures taken against these unfortunates has aroused the indignation of the Jewish population of the country and has lead to protests as well as strikes and hostile demonstrations in which the Jews of Haifa participated.

According to reports received in this country, the tragic plight of these victims of Nazi persecution is so great that when recently the Greek cattleboat "Assini" brought a group of such unwelcome passengers to Palestine, many of them tore off their clothing and screamed that they would rather be killed than sent back. Even the non-Jewish Palestinian magistrate, Bodilly, who heard a case of illegal entry, imprisoned some of the refugees instead of deporting them, saying "I cannot send you back to that hell." Another English magistrate admitted frankly that he was torn between two sentiments, that of a judge and that of a human being. The former requires, he said, a strict compliance with the laws of the country in order to discourage further arrival of illegal immigrants. On the other hand, he stated, "after listening to the heart-rending stories of the accused men and women, I have before me a vivid picture of the agony and pain they have gone through in these past few years. I can understand that when a government resorts to such cruel persecution of its Jews as Germany does there is little use in talking to the victims about law and order . . . It is possible that cases of this sort should be treated differently than by a literal adherence to the requirements of the law."

The dilemma in which the Palestine Administration finds itself is the direct result of the short-sighted policy

recently adopted by the High Commissioner, which almost completely closed the doors of Eretz Israel to Jewish immigration. No one with humanitarian feelings can class these unfortunates as criminals. They are a living example of a homeless people driven to desperation by a cruel and inhuman world.

In a brilliant article which appeared several days ago in the *New York Herald-Tribune*, the Hon. Duff Cooper, former First Lord of the Admiralty of Great Britain, made a powerful plea to England to open its doors to the refugees. "There are, he wrote, 'hundreds of thousands of homeless people whose crime is either that they have held political opinions of which

Hitler does not approve or that they have running in their veins the blood of the race which gave us the Bible and which is the object of Hitler's undying hatred. When the history of this dark period comes to be written and the relapse of so large a part of Europe into barbarism is recounted, other nations will be largely judged by the attitude that they adopted toward the victims of the new persecution."

It is in the interest of the fair name of Great Britain that not only England's gates be opened to these refugees, but those of Palestine as well. The civilized world cannot stand idly by and watch thousands of Jews forced out of Germany and driven from shore to shore while every avenue of escape is closed to them.

—J. G.

A CALL THAT TOUCHES THE HEART

OUR community is now in the midst of doing its share in the country-wide United Jewish Appeal to bring help and succor to our suffering brethren across the sea, and to aid them in their efforts to rebuild the Jewish Homeland in Palestine.

It is the first time in many years that we have a united effort, taking in all agencies—the Joint Distribution Committee, the United Palestine Appeal, and a new agency that is serving here in America, the National Coordinating Committee. The drive is for the largest sum that was ever attempted to be raised by American Jewry. But the needs that prompted this drive are also the greatest that have been known in Jewish history for many centuries. This is one time when words are hardly necessary to picture Jewish miseries and needs to any intelligent being. Everyone realizes the absolute necessity of this appeal. What

is essential is to make our hearts feel our duty in this critical hour.

I think I know the men and women of this community. I have seen them respond in other emergencies. I have the faith that they will not disappoint us. Every Jew worthy of the name of Jew, I am confident, will want to have a share in this great work of mercy and reconstruction. Every self-respecting Jew will want to have his name among those who have proven, by their response, that they have Jewish hearts, hearts that feel their people's sorrow and the need of easing their people's burdens.

—I. H. L.

"THE AMERICAN WAY" — THE ONLY WAY

THE stage and the drama do not often lend themselves effectively to propaganda purposes. The theatre-goer usually resents ideas and inferences that are directly hurled at
(Continued on page 19)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

RECENTLY I had occasion to visit the home of one of our members, whose family had been afflicted by a great sorrow. Though belonging to the Center for quite a while, this was the first time that I had the opportunity and the privilege to meet this family and to speak to them intimately. I was immensely impressed by them, and before leaving I could not help saying to them: "You know, this is one of the bad features in ministering to a very large congregation. One does not get the opportunity really to know his people. We meet only in mass, never individually, never socially. How I envy the minister of the smaller congregation, especially the one in the smaller community who is away from the nervous existence of New York, who knows intimately each one of his members, who can address them by their first names, who understands their qualities of heart and mind, and who has the opportunity not only to enjoy their social fellowship, but, by means of that social fellowship, to influence them and their ways of life!"

They agreed with my observations, for evidently they too felt the advantage of such contact and fellowship, and, if I may be so presumptuous as to add, felt the better for our brief meeting that evening.

I mention this incident because it vividly brought to my mind a weakness in the function of the Rabbinate in a large community such as ours, a weakness which is difficult to remedy, and yet which must be remedied if the ministry is to be a truly successful one. Modern psychology and pedagogy tell us that all people—adults and children alike—are influenced not only by words that come from the lips, no matter how beautiful or eloquent these words may be, but by the force and the impress of the personality of the teacher, the leader or the guide. Now to get the impress of the leader's personality, we must have the opportunity to come into intimate relationship with him, to meet him socially,

to talk frankly about things that are of mutual interest. But here is where the difficulty lies. The minister in a large and active community is so overburdened with essential public duties, meetings and addresses in the interests of organizations and movements and drives, in addition to the many activities in his own synagogue that require observation and personal guidance—without mentioning the sermons that he must prepare if his pulpit is to be an effective one—that it becomes a physical impossibility for him even to think of social contacts with his people. It isn't only the members who miss it. The Rabbi misses it far more, especially if he is a social creature, as I personally happen to be, and if he does crave social contact, as I personally do.

Can a remedy be found? These members who are active in some phase of the synagogue or the Center work, who come to the institution frequently, do, of course, have opportunities to meet their rabbi, often in a more intimate way, as well as to develop a relationship that must be of mutual benefit.

But what of the others? What of the many who come to the institution only on red-letter occasions, when they appear as part of a large group? Frankly, I know of no definite solution. I do know this, that busy and pre-occupied as the rabbi is, he would be happy to find time, even at the expense of neglecting some important duties, for such social contact—at least once in a while—if it could possibly be arranged.

It is a difficult problem, worthy of much deliberation and serious thought. It is a problem which, I must confess, has often given me great concern, and it is for that reason that I speak of it so frankly.

Israel H. Levinthal

PALESTINE HEBREW UNIVERSITY CELEBRATES ITS 15th ANNIVERSARY

THE Hebrew University in Jerusalem, now entering its fifteenth year of existence, is continuing its program of activities with full force despite the disturbed conditions of the country. This Spring it will open a Post-graduate School of Medicine of the Medical Center. The Rosenbloom building, which is being erected to house the Institute of Jewish Studies, is nearing completion. Plans for the Agricultural College will soon be finished and the construction of a Museum of Jewish Antiquities is being projected. The faculty includes 34 distinguished refugee scholars who were forced to give up their posts in the universities of Europe. These men, besides finding a haven at the University, have greatly contributed to the intellectual resources needed by the University. Eighteen refugees have also been placed on the administrative staff of departments. Seventy-five per cent of the 810 students are from countries the universities of which have denied admission to Jewish students. The University has acquired an extra number of immigration certificates and provided for special scholarships, work and financial assistance wherever practicable. In this manner it is affording physical rehabilitation as well as educational opportunity to most of its students. The refugee scholars are making signal contributions to the University's progress in all fields. Much of the research done by the University is concerned with the development of the country and the control and prevention of disease.

At the eighth graduation exercises of the University 43 students received degrees. The number of graduates was twice that of the past year.

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SOME PROBLEMS OF MIDDLE CLASS JEWISH GIRLS

By EBRIA FEINBLATT

From the World War there accrued any advantages, the most outstanding one was the impetus to the new freedom of women. Forced to succeed the absent man power, women rapidly stepped from the kitchens and nurseries into the most divers occupations born of the necessity of the moment; and the step was a momentous one inasmuch as it was another event marking the end of the patriarchal influence in society upon women, and the inception of independence, both economic and social, with its price and its compensation.

Whatever trials, deprivations and slavery women suffered prior to their freedom and franchise, their lives were for the greater part either dictated or regulated for them. Their problems were to make a success of a standard and old way of living, not to create a new one; their problems did not go beyond the home and the radius of the family — and neither did their interests nor ambitions.

Today and in the twenty years following the war many changes have occurred in the pattern of living for the feminine members of the middle class. The other two great classes in society, the upper and the lower did not experience any radical differences in phase since the rich continued not to work and the poor continued to work. But in the homes of the middle class in America where the daughters, following European tradition, were reared with the sole end of marriage in mind, women's new freedom intruded, shaking conventions and traditions to their foundations, and creating a strange order in society whose fascinations were equaled only by their implications. Education and careers were born, vistas opened, independence undreamed of, suddenly became a reality; the young women of the bourgeoisie went to college and to work.

With the changed economic status of women arose the need of a corresponding change in their social status. A young girl who continued on to four years of college would more or less have to delay marriage, and of course, if she desired a career (Heaven help her!) marriage was indefinitely postponed. A woman who could achieve financial independence held a different

attitude to the question of marriage because economic security was not the all-important factor it had been to her mother; in short, a woman found her-

quires courage and determination to overcome or weather. The majority of her sisters fall into two categories: those who marry comparatively early

Woman Must not Try to "Rise above Herself, but Must Learn to Rise to Herself," says this Critic of the Overly Ambitious Middle-Class Jewish Girl, Particularly the Intellectual Striver.

self possessed of the opportunity for the first time in Western civilization, to direct her own life, and on entirely different plans than had her sisters of preceding generations.

Previously the family had played the main role in the life of women. Parents selected husbands and presented doweries, women acting as passive consenters or dissenters, as the case might be. In Europe, of course, this was the chief basis for a marriage: family arrangement. This tradition was brought over to America, and although modified, the family was still the prime mover in the shaping of the lives of the children, particularly in the homes where kinship was exceedingly deep rooted, where family ties were the strongest, that is, in the Jewish homes.

It is obvious that the changes in family traditions would affect those who were more tradition bound, those in whose homes there still dwelt people aged in the old country and before whom the departures from custom were almost incomprehensible and uncompromisingly tabooed. This was a struggle played out again and again in the stories of Fannie Hurst, Anzia Yezierska and other chroniclers of the East Side of New York. Conflict between the ghetto life and the life the young generation pictured for itself and struggled to attain, was the urgent problem confronting the intelligent Jewish youth which sought more and more to escape from the cramping mold of a way of life if not alien, then at least, not attractive.

SPECIFICALLY, the young Jewish girl of the middle class, if she does not wish to be bound by the limits of her class, finds herself face to face with a state of affairs which re-

and rear families, and those who continue to study, are interested in some form of professional work and consequently are apt to delay any union which must necessarily usurp time for their other activities. The former have performed an adjustment considered normal and healthy while the latter must either forego it or work out a slightly different and more difficult design for living. Inasmuch as the backgrounds of both are similar and the middle-class ideas of conduct equally prevalent, the girl who feels compelled to transcend tradition, is often compelled to submerge self and family under tides of misunderstanding and mutual grief.

An interesting, revealing spectacle is presented by many young Jewish girls with some artistic or intellectual talent who already in their high school days are beginning to find themselves not the picture their parents think they see, but strange, dreamy creatures whose hopes and aspirations are leagues removed from the ambitions of their families. On the whole, they wish to either become artists or writers, the former encompassing the fields of commercial art, and interior decorating; and the latter, the fields of journalism and feature writing. These are the two most popular modes of expression (in addition to the older profession of teaching, social work, etc.) because they are the newest — acting is a well-tried art and in music they are still unfertile. These are the girls who wish to leave middle-class restrictions for the free, unhampered life of the artist, and in the interim there ensues the struggle between the concreteness of their class and its demands and the evanescence of ideas culled from their reading and encouraged by the growing liberalism

among the "civilized minority" towards the freedom of women, inspired in part, by the practical example of the New Women of Russia.

By their first years of college these girls are already planning their lives and in a measure living them more or less like men. Intellectual freedom they have: the world's books are in their hands and all the avenues of thought are before them. Regardless of how reactionary or realistic some of their professors may be, the general atmosphere of the larger metropolitan universities is undampened by draughts of depression, and an air of irresponsibility plus encouragement towards a richer, fuller life as stressed by educators, prevails. Those girls who crave the stimulation of mental expansion revel in the numerous opportunities to gratify themselves. They associate with young men students on a basis of intellectual congruity, they see a great number of young men whereas their mothers were faced with a comparatively narrow field of male companionship due to conventions, poverty, and lack of the modern facilities which draw and throw multitudes of people together. And as a result they adopt a rather sporting, sophisticated attitude which is the natural reaction when there is a surplus and surfeit of anything. They no longer feel oppressed by the urgency of early marriage since their marriageable age has been raised considerably, and few of them and their middle-class boy friends have the means to do anything more than postpone the holy bonds, or forget them.

Through her years at college the young Jewish girl who seeks development and expression, finds it unstintingly in intellectual pursuits and associations, but is confronted with a rather insurmountable problem in regard to her biological demands. Many of the intellectual Jewish girls are not overwhelmingly rushed socially in college; they rather disdain the average social existence, the usual run of teas, proms and parties. They can neither afford nor do they care to join sororities which offer nothing more than social advantages. As a result they are thrown upon their own resources to find outlets for their emotional urges. How much of the latter is sublimated into participation in activities which are extremely exciting and call for a great deal of energy, emotional and nervous, that is, progressive and radi-

cal activities, is a question which many believe touches the situation of the emotionally unharbored girl. Be that as it may, the effect of these movements is to make women feel like comrade to man, rather than like wife and mother. Add to this the desire of the girl to be free, and the economic insecurity which prevents union, and we have the predisposing plus the immediate causes for her unbalanced life.

Those girls who fall in love during their college years are faced with the well-known conflict between their middle-class instincts and biological urge. For most of them it is hard to carry the problem home to parents who believe it is "just as easy to care for a well-to-do-man as for a poor one." If the couple cannot afford to marry, they generally, provided parental ignorance can be maintained, dispense with ceremony, and naturally, with children. Among the young, intellectual Jewish people today who have formed unions, legal or otherwise, during college or after, having offspring is the rare exception. Although in the majority of the cases the cause is poverty, genteel as it appears with its middle-class culture, often or not, childlessness is occasioned by the young woman who must work whether by now she follows the drift of her talents or not. The attitude towards family life and children having undergone such swift and subtle transformation since the war, with civilized "intelligence at the peak of its intensity finding no reason for children's existence," the young Jewish intellectuals in a perhaps complete revulsion against all middle-class compromises and frustrations, and being intensely intelligent and too deeply interested in ideas, find neither time nor inclination for such bourgeois occupations as breeding. This is not conceit, but rather a deeply seated sentiment today although reasons advanced may vary considerably, for when parental emotions and drives are uppermost, all barriers and drawbacks, poverty included, fly out of the proverbial window.

But the young girl who does not fall satisfactorily in love as early as her student days, must seek temporary, vicarious gratification of her instincts which are completely at variance with the morality she has been imbued with at home, although it may be crossed or neutralized with her knowledge of modern psychology, which offers an explanation and a so-

lution much more satisfactory than her parents' rationalizations. Those who are not repressed or fastidious, or who, not to overlook another class, are not too idealistic, go in for amorous pursuits in all varying degrees and with all varying results. Some temporary alliances provide enough for the pair to build a future upon, some dwindle and diminish naturally, some end disastrously. But the fact remains that these girls are not waiting patiently for the man whose educational and financial features are pleasing to their parents to appear upon the horizon, but are actively engaged in rounding out their existence, and that their young male comrades are encouraging, and understand this new, and seemingly irrevocable arrangement. In short, the so-called bourgeoisie conventionality and morality becomes for them merely a shell for keeping up appearances within their homes and before their parents et al.

How is contemporary love, how is modern marriage and morale to be revised in the letter as it has to such a gigantic degree, in the spirit? How is the middle-class Jewish girl of maturing age to adjust herself to the unbalanced, sexually barren life offered her as sacrifice for her desires for a career or as penalty for not having fallen in love or secured a husband by the time she has reached her early twenties? How is society to cope with this neurosis-paradox which must warp to some extent the outlook of such girls, particularly those of that peculiar brilliant intellectuality and preciosity, that cynically analytical and rational insight which characterize the sharply civilized young Jewess of today, representative of a culture two thousand years older than that of her Christian sisters? And how is society going to answer her quest for a mate who combines both the intellectual and economic requirements she must, as a highly refined, sensitive modern human-unit demand? There are countless numbers of such young Jewish women drifting about in our cities, searching for a stability such as practically no other "interests" or "fascinating jobs" or devout "art appreciation" can bestow. If they themselves happen to hold choice positions they are likely to be terrified at exchanging them for wifehood with young men who, while they may be intellectually on a par with them, nevertheless are

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THE TASK OF THE JEWISH SPIRITUAL LEADER

By DR. ISRAEL H. LEVINTHAL

(The following is a sermon delivered by Dr. Levinthal at the Special Convocation and Prayer Service of the Greater New York Rabbinat, at the Spanish Portuguese Synagogue on March 30th. The "Review" publishes the transcribed text because of the interest this sermon aroused—Editor.)

It is with a great deal of hesitancy, with genuine *emata d'Zibura*, that I approach this sacred pulpit. I must confess to you that I always have *emata d'Zibura*,—a deep reverence for my congregation; but I have a double portion of it today, for I realize that there is nothing that I can say to you today that you do not already know, and that you could not express far more eloquently than I possibly can. Indeed, when the distinguished head of the committee that arranged this service called and told me that I was to preach the sermon, I pleaded my incompetency, for well did I realize that there would be many here, who by their service and by their scholarship, were far more worthy to preach the message than I. It was only when he told me that it was a mandate of the committee, that I, as a humble soldier, obeyed. But as I stand here, there comes from my heart a fervent prayer, in the spirit of that prayer which the Jew to this day recites on his New Year on behalf of his *she-liach zibbur*, his representative in prayer, *horeni ma she-omar*, "Teach me, O God, what I shall say!" *Havineni ma she-adaber*, "Make me to understand what I shall speak!"

* * *

Colleagues, I need hardly impress upon you the thought that it is a great task, a heavy responsibility that rests upon us today. It was never an easy role to be the spiritual leader of one's people. You recall the statement of the Talmud, in which God is pictured as saying to the leaders of Israel: "Do you think it is just a position of honor or glory that I have given to you? *Avdus ani nosen lochem*, it is servitude to which I have placed you!" Yea, it is servitude—servitude in behalf of our people and our people's faith! If that were true in the past, how much truer is it today! Our

people's lives are broken and shattered. They stand there in so many lands, persecuted and tormented, the pariahs of this the twentieth century. Thousands of them find themselves in No Man's Land, sleeping like Father Jacob of old upon beds of rock. Yea, like Jacob, too, they find *naaseh ha-olam kulo k'min kosel L'fanav*, that the whole world has suddenly become like an iron wall before them. *Wohin? Wohin?* That is the tragic and agonizing question that keeps coming from their broken hearts and trembling lips.

And not only over there in the European lands, but also here, in this blessed land of America, thousands of our brethren stand spiritually depressed. A harsh *Yi-ush*, a feeling of despair, has come over them. They see only the blackness of the night, and there they stand hopeless, many of them faithless.

In these days, we, the spiritual leaders, must first of all bring to them the message of hope and courage; we must instill within them new strength and new faith.

And it is quite fitting that we bring to them this message at this season, the *chodesh ha-aviv*, the month of spring-time, which we ushered in just about a week ago, when we read in the Synagogue the words: "This month shall be to you the first of the months!" You recall, no doubt that beautiful interpretation given these words by one of the ancient masters. Moses showed this month to the Israelites and said to them: *ko-ze ti-heyu ro-im*, "you must see in this month the symbol of your own life and destiny!" *Hachodesh ha-ze lochem*, this month must serve for us as the symbol of Jewish hope. The winter, cold and dreary as it is, does not last. It may be prolonged, but it must pass and give way to the month of spring, when nature takes on new warmth, sunshine and cheer.

Rashi, the great commentator, tells us in the very opening sentence of his commentary on the Bible, that the Torah should really have begun with this chapter in Exodus because, as he puts it, *she-hi mitzvah, rishonah she-*

nitzavu Yisrael, "this is the first mitzvah, the first duty, that the Jew was commanded to observe!" I have a feeling that Rashi must have had in mind not only the offering of the Paschal lamb, which this chapter enjoins upon the Jews as the first *Mitzvah*, but like the rabbi of the Midrash, he too must have felt this was the first mitzvah, the first duty of the Jew throughout all the ages, to see his life in the light of this month of Spring-time. We have had many a cold and icy winter in Jewish life, when it seemed as if all nature were dead before us. But the winters passed, and the radiant sun of the month of *Aviv* shone once again in our lives.

And mark you, the Rabbis go further. "All other commandments that God gave to Moses," they say, *lo midbar imo elo bayom*, "He gave in the daytime, in the bright hours of daylight. *Ha-chodesh ha-ze her-oh lo balayo*." But this injunction of the month of spring he declared to him in the darkness of the night. What remarkable insight these sages display in these words. Yea, in the blackness of the night, when darkness seems to reign supreme, that is the time to emphasize the first mitzvah to the Jew—the darkness will pass, the icy frosts of hate and cruelty will give way, the springtime will come, and the light of the sun will penetrate the hearts of all men!

* * *

But something more is essential in these days. Not only must we bring to our people the message of courage and hope, but we must also give them an understanding of the true meaning of their suffering and their misery. How beautifully this was done by the great Einstein in that memorable address which he recently delivered over the radio. "In the past we were persecuted despite the fact that we were the People of the Book; today, however, it is just because we are the People of the Book that we are persecuted." That true revelation adds dignity as well as meaning to our suffering. It is not the Jew primarily as an individual who is hated, it is the *Book*, symbol of all

that is noble and sacred in life, which he gave to the world and for which he stands today. That is why Christianity, as well as Judaism, is reviled by those neo-pagans who would dethrone all the ideals that make life worth while. Our Bible makes the same analysis in even more striking words. In describing and in analyzing the battle which the Amalekites, the first anti-Semites in history, waged against the Jews in the wilderness, the Bible significantly says: *milchamah la Adonoy ba-amalek*, "the war which Amalek wages is against God." *Midor dor*, "in every generation when Amalek appears. *Ki yad al kes yah*, "for the hand of Amalek is against the throne of God!" That is the meaning of the attacks of the modern successors to the ancient Amaleks. It is a war to destroy God, to eradicate the throne of God from the hearts and minds of men. In this struggle the Jew is not only defending himself, he is battling in defense of God, in defense of civilization.

* * *

But even this is not enough. Something yet more is demanded of us in these trying days. Courage and faith and understanding are essential,—but all this alone is not sufficient. We must teach our people the great need for sacrifice if our people is to live and if our people's ideals are to survive.

Just last Sabbath, you will remember, we read in the synagogue the Biblical portion that deals with sacrifices. Many of you, no doubt, are aware of the fact that in the old life of our fathers in the East European lands, when a child who went to *cheder* was about to be initiated in the study of the Bible, his teacher would not begin with *Bereshtis*, the fascinating tales of the Creation and of the early patriarchs, not with Exodus, the story of the life of the Jews in Egypt and their emancipation. Every child began his study of the Bible with the dry and uninteresting pages of *Vayikra*, where he reads the rules and the injunctions of the various types of offerings. I have often heard modern pedagogues speak with ridicule and contempt of these old teachers, because, forsooth, they showed such lack of psychology as to teach a child of tender years these intricate and spiritless laws of sacrifices. These old instructors may never have heard of psychology, or of pedagogy, but it was a

deep-rooted psychological truth, which they sensed deep in their hearts, that prompted them intuitively to saturate the child's heart and mind with the underlying law of a Jewish life—the law of sacrifice. The child had to learn—and he could never be too young to begin, that to be a Jew meant that he had to bring sacrifices, that when one loves something or someone, he will be happy to bring an offering, as a living evidence of that love. The very word *korban*, sacrifice or offering, is derived, it has been pointed out, from the word *korov*, to be near, to be close. I know the theory of Semitic philologists, that this derivation refers to the man's coming near to the altar when the sacrifice is offered. But I believe that there is a deeper significance. When one is close and feels a nearness to a person or to an ideal, he will be willing, aye, even glad to make a sacrifice in their behalf.

It is incumbent upon us, the spiritual leaders of our people, to teach once again the lesson of *karbanot*, sacrifices. If the Jews of America are truly *karov* to the Jewish people, if they feel a spiritual and cultural nearness to them, if they want their people to survive, then they must be willing to bring a *korban* in their behalf.

Nay, more, they must be taught the true meaning of the word sacrifice. Merely giving a pittance is not a *korban*. Merely giving that which you regard as a superfluity, that which you do not miss, is not a sacrifice. The opening verse of this portion of *Vayikra*, which I have endeavored to interpret for you, gives us the true definition. *Adam ki yakriv mikem korban la Adonoy*, "When any man among you bringeth an offering unto the Lord." The Hebrew text here appears faulty. I am speaking to men, masters of the Hebrew tongue. Needless for me to point out to you that the word *mikem* seems to be misplaced. The text should have read *Adam mikem*, "if one among you," but instead it says *Adam ki yakriv mikem*. Ah, but it is not a mistake. There is a deeper meaning to these words than the ordinary English translation would make it appear. *Adam ki yakriv*, if one brings an offering,—if it is to be a true sacrifice, then *Mikem korban la Adonoy*, that offering must be *mikem*, of you, of your heart, part of your very self. Only then is it a *korban la Adonoy*, a sacrifice in which God himself takes a delight.

That is what we must demand of our people today. We have a sample of such *karbanot* in the many sacrifices that are daily brought by our heroic *chalutzim* and *chalutzot* in *Eretz Israel*. Theirs is an offering *me-hem* — of their very lives, to assure that Palestine shall remain the National Homeland of the People of Israel.

* * *

And lastly, one thought more must be emphasized. If our work is to be effective, if our task is to succeed, we must not only preach but stand before our people as living examples of Jewish duty today. Soon we will usher in the beautiful festival of Passover, when we shall rehearse once again the glorious story of the role played by the greatest of all our leaders and prophets, Moses. Do you recall how he started in his career of leadership? "And Moses grew up and he went out unto his brethren, and looked on their burdens." The Rabbis in the Midrash add to this picture. They describe in detail some of the horrors that he beheld. "He saw old men forced to carry burdens too heavy even for strong youths. He saw heavy loads upon the back of frail women, loads that strong men would find it difficult to bear. He saw little children forced to carry burdens too heavy even for able-bodied men." What did Moses do? Did he just moan and sigh at what he saw? Did he just preach to the weary sufferers words of comfort and hope? Aye, he did something more. *Haya nosen ke-sefav um'saye l'chol echod v'echod mehen*, "he put his shoulder to everyone's load, and helped each and every one to carry his and her burden!" What a touching picture is here revealed to us of Moses, raised amidst the luxuries of the royal palace yet running from one unfortunate to another, putting his shoulder to everyone's burden, helping them all to bear their sufferings. No wonder he was chosen by God for the task of Israel's leadership, for the Heavenly Voice might well say: Here is one worthy of leadership. He will win his people not only to the preaching of his lips, but by his own inspiring examples!"

It is hardly necessary for me to elaborate upon this theme. *Dai La-chakima be-re-miza*. To men of wisdom, such as I am addressing this morning, not even a hint is necessary. We will,

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AMERICA, I LOVE YOU!

By SARAH KLINGHOFFER

Breathes there the man with soul so dead,

*Who never to himself hath said,
"This is my own, my native land."*

THESE lines, by Sir Walter Scott, stirred Philip Nolan, the "man without a country," to the realization that love of country is the noblest emotion a citizen can cherish.

In her splendid autobiography, "A Peculiar Treasure," dedicated to the hope that the "reason for having written this book may soon seem an anachronism," Edna Ferber stresses allegiance to our nation and pride in our Jewish faith. With profound fervor, she reminds us of the significance of being both an American and a Jew. Her book is a moving portrayal of an American-Jewish family in the past half century, "and, as such, is really a story about America, which I know and love." Every line inspires us to a greater appreciation, a keener awareness of the precious heritage, the "peculiar treasure" which is ours as Americans,—democracy and freedom. Deeply aroused by events that have sharply challenged the American spirit of freedom, of tolerance, and of self-respect, she deplores the spiritual retrogression of the world. The insidious poisons of anti-Semitism, Nazism and Coughlinism, are slowly being injected into the veins of the free American people through the medium of the radio, a twentieth-century miracle. In spite of all this, writes Miss Ferber, the United States is still a haven of refuge for Jews.

Although "A Peculiar Treasure" is primarily a re-affirmation of the liberties enjoyed by those privileged to dwell within the boundaries of our great country, it is also "an unusual story of unusual success." It is a thoroughly likeable and human account of the achievements of an American-Jewish girl, whose struggle upward was interesting, gallant and ambitious. Its style is lively, charming, conversational; it is an honest, passionate "story of my life." Miss Ferber is deeply grateful for the bounties that have accrued to her as an American, a writer and a Jew. "A lovely life I have found it, and thank you, Sir." Pulsating with patriotism, "America first, last and always," the book might have been called "The

American Way," for there is a peculiar kinship between the German immigrant of yesteryear and that of a Jewess whose clarion song is a synchronization of "America, the Beautiful," "Hail, Columbia, Happy Land," and "My Country 'Tis of Thee."

Enriched by anecdotes of pathos and humor, each chapter proudly proclaims her Jewish heritage. "If I had to pick and choose among the religions I think I should choose the formal tenets of the Jewish faith. It is a simple, spiritual and uncomplicated belief in a single God." God is Good and Good is God,—this is the form of spiritual guidance Edna Ferber has followed. Jews must be proud of their race in the face of unparalleled, barbarous iniquities inflicted upon them by a Nazi-infested world, which may one day hide its face at the sight of the havoc wrought in its frenzied holocaust. New England awoke, horrified, after its orgy of witch-burning. Jews must continue to be proud. She says, in part, "I should like, in this book, to write about being a Jew. All my life I have been inordinately proud of being a Jew . . . I have felt that to be a Jew was to be especially privileged. Two thousand years of persecution have made the Jew quick to sympathy, quick-witted, tolerant, humanly understanding. The highest compliment we can pay a Christian is to say of him that he has a Jewish heart."

Anti-Semitism, she continues, is a habit, a way of thinking, handed down from generation to generation, which thrives on hunger, hate and unemployment. It is a form of mob psychology, led by the bigoted, the depraved the ignorant, which exposes the vilest traits of man. In comparing the spirit of the Jew and the spirit of the United States, she alludes to this country as "the Jew among nations." Both the Jew and the United States are subject to the same faults and virtues; both are maligned, envied and feared; and both are warm-hearted, over-friendly and colorful."

Illustrative of her revulsion against Communism and other forces she considers destructive, is her experience in Union Square, when she smashed

down upon an orator extolling Russian "freedom." "Have you ever been in Russia? If you tried to talk for two minutes there as you've been talking here you'd never talk again. Or in almost any other country besides this one. It may not be so hot here just now but at least they let you stand here and yell this stuff you've been giving out." She reflects somewhat bitterly that it has become fashionable to sneer at the United States, to scoff at our laws. They are termites who attempt to bore into the sound tenets of our democracy, threatening them with the scourge of Nazism, anti-Semitism, and Communism. We must reject all dangers menacing our bounteous continent, so firmly established by our ancestors. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation."

Alors, the life of Edna Ferber. Shortly after the Ferber girls were born in Kalamazoo, Michigan, the family moved to bigoted Ottumwa, Iowa, memories of which recall but adversity and illness. Here was born a determination to rise above the ugly monster of race prejudice and to "show 'em." And she did. Her mother, the "redoubtable Julia," was "a humorous, gay shrewd woman with an amazing sense of values . . . hardy, indomitable." About the early demise of her Hungarian-born father, who had come to America with much courage and hope, all ending in pain and blindness, our historian regrets her all too-brief contact with him. The Chicago home of the Neumanns, her grandparents, brings to her mind many anecdotes, deliciously Jewish. She remembers happy Jewish holidays and the particularly Jewish cuisine. Her unquestionable love for the theatre she attributes to them. Frustrated as an actress, a "blighted Bernhardian," she subsequently joined the theatre as a playwright, writing, in collaboration with George S. Kaufman, "The Royal Family," "Stage Door," and "Dinner at Eight," all successful plays about the theatre.

"A Peculiar Treasure" actually revolves about the "lovable, country town" of Appleton, Wisconsin, scene of her happy girlhood, although it draws vivid pictures from other locales. Appleton had no race bugaboos, — a marvelous camaraderie between Jew and Gentile prevailed. Four years of fun and some study at Ryan High School completed her formal education. Death was preferable to the simplest problem in algebra. She is reminded of the time when a group of prominent ambassadors, illustrious educators,—"and Edna Ferber," were honored with the Degree of Doctor of Letters. Dr. Butler of Columbia University, faltered when he came to her name. "Trained in the uh-m—schools of Wisconsin, and by the practical work of journalism." And so she was.

With her job as reporter for the *Appleton Crescent* began her career as a writer, and, in all the years since, she says, "I don't remember when I haven't been writing." Then followed more reportorial work on newspapers and on political conventions. Short stories and novels were tumbling from her typewriter, and, before long, "Edna's typing" became a *fait accompli*. All her experiences were reduced to writing. "Dawn O'Hara," "Fanny Herself," "Emma McChesney," "Old Man Minick," "Gigolo," — all were somewhat autobiographical. In "So Big," "Come and Get It," "American Beauty," "Cimarron," and "Show Boat"—each a literary and financial triumph—she has novelized geography, all having a regional setting. Laudations have been heaped upon her. Recipient of the Pulitzer Prize of 1924, she is equally proud of letters of praise from Rudyard Kipling and J. M. Barrie. Her books are required reading in many of our schools and colleges. She is generous in her tribute to her many friends, a list of whom is a veritable "Who's Who." For her lawyer, Morris Ernst, her colored cook, and the stoic Thespians who acted in her plays, she has the greatest admiration.

Having covered the globe pretty well in her travels, Miss Ferber decided to visit Palestine, "which I must see quickly, no matter how briefly." Palestine! She was thrilled by the miracles on land and sea the Jews have effected. "There I saw wonderful and touching things; I saw humans and growing things reaching up toward the sun and a new life." Ha-

dassah is doing nobly in the alleviation of physical suffering. She decries those enemies who are creating obstacles in the path of the brave Jewish tillers of an erstwhile barren soil. She is filled with compassion for exiles from European lands who find here, too, that all is not smooth for the Jew. "Where, then, is the God of mercy and justice? Where, then, is civilization?" Stamped indelibly in her memory is the look on the faces of these Jewish men and women of Palestine, a land which, they had hoped would be a peaceful Promised Land. Instead, they find Ishmael and Israel at odds.

She has encountered racial bias even among people presumably her friends, "little Hitler groups snugly seated in her lap." All over America some demagogue or other democracy-destroyer is spreading the poisonous doctrine of race hatred. Of the three "isms," she believes the Nazi plan will perish first, because of its brutality. Ironically enough, despite all the degradation and torture visited upon Jews in the present civilized world, Hitler has

helped to unite and spiritualize the Jews in the Diaspora. His auto-da-fé of the great works of our Jewish artists has not vanquished our spirit; we will again produce for the delight of the world Mendelssohns who will create new songs out of yesterday's sorrows.

Savagery has replaced in human hearts the *joie de vivre*. People have yielded to the dictates of a monster with a comic mustache, himself a subject for laughter. Miss Ferber is sorry for those who have not seen the world before 1914, a world of peace and happiness. "All my life I have lived, walked, talked, worked, as I wished. I should refuse to live in a world in which I could no longer do this. Since 1933 the whole German people have been slaves. And in those years not a line of beautiful poetry, not a page of stirring or important imaginative writing, not a piece of even great or good music, not a single fine painting has come out of the German nation." America, I love you!

BIKKURIM — 1939

BIKKURIM, the ancient agricultural festival which marked Shabuot, originally celebrated the ingathering of the first fruits of the field. On April 30, 1939, the Histadruth Hanoar Haivri will present Bikkurim, an evening of Hebrew Art created by the Hebrew-speaking youth of New York City. This presentation will represent the finest "fruits" of the artistic groups which have been developed by the Histadruth Hanoar Haivri. Amanuth—the Hebrew puppet theatre under the direction of Al Wallace, will present an original adaptation of the "Legends of Bialik." Kinnereth—the choral society developed by Moshe Nathanson, will present "Songs of Idelson." Rikkud, the interpretative dance group, directed by Corrine Chochem, will present a series of original dance tableaux depicting "Modern Palestine."

The development of these Hebrew cultural activities marks an important milestone on the road toward creative Jewish life in America. This fact has even greater significance when we realize that the American Jewish community is destined more and more to become the center of Jew-

ish life in the Diaspora. Despite the tremendous importance of these activities for the development of Hebrew culture and the preservation of our Jewish heritage, the financial and spiritual leaders of American Jewry have failed to realize their value and to respond to their needs. Yet, many youthful Hebraists, trained in American institutions of higher Jewish learning, have rallied to the call of this embryonic youth movement since its inception three years ago.

It all began quite inauspiciously with an amateur presentation of the Hebrew play "Amchah" in the fall of 1935 by a group of students at the Teachers Institute of the Jewish Theological Seminary. The first presentation was so successfully produced, that a second performance a few months later played to a capacity audience of 1500. Sensing the popular approval of this pioneer effort, and appreciating the excellent opportunity it offered for the creative expression of the talent latent in Hebrew-speaking youth, the group continued its work and gave birth to the Histadruth Hanoar Haivri. Immediately, there was a spon-

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TOWARD A FORMULA FOR JEWISH LIFE IN AMERICA

(Dr. Newman is a physician who lives in Danville, Virginia,—EDITOR.)

By DR. SAMUEL NEWMAN

THE spiritual case history of the average modern Jew is from Faith, imbibed or implanted during his early years, the Indifferentism and Rationalism resulting from the impact of humanistic culture and natural science upon his mind in later years. Even those who have retained their nominal affiliation with the synagogue have been a little hesitant about describing their religion in terms of pure faith. Faith, during the last decades, was not a word in good scientific standing. It suggested dogmatism; it implied a stubborn refusal to be open-minded; it was not thought to be the most fruitful approach to an understanding and comprehension of reality and the universe.

According to an influential — and fashionable — school of Jewish religious thought, Judaism was interpreted in terms of, and identified with, social justice and righteousness. Justice and righteousness were thought to mark and to delimit the highest and farthest goals of Judaism.

At the other extreme of the multi-colored spectrum of divergent religious opinion were those who viewed Judaism as a civilization, a way of life for a limited and delimited racial or ethnic group. To the exponents of this philosophy of Judaism, ritual and ceremonial had value neither as a sacrament or visible sign instituted by God by which grace was conveyed to the individual soul nor as a symbol of an abstract religious idea but as a framework for the preservation and transmission of a distinct folk life or culture.

A considerable number of Jews who drank deeply from the wells of western culture concerned themselves with the problem of Judaism not in a positive sense but in a negative sense. They sought plausible ways and means of disassociating themselves from Jews and Judaism without too much violence to their self-respect. Some luminaries in the firmament of western culture did not even shrink from cowardly compromise and base surrender to the dominant faith.

The cataclysmic events in Europe,

symbolized by the rise of Fascism and Nazism, caused modern man to re-examine his attitude towards religion and to realize that art and science, without leverage outside of themselves, are not sufficient to insure moral evolution of society; that without religious sanctions rooted in a firm belief of immortality, divine justice, and human responsibility to a universal God, the Nietzschean philosophy of force will ultimately dominate the world. Humanitarianism, the finest flower of the Hebraic prophetic genius, mediated into the larger world by Christianity, will, in a neo-pagan world, be considered, in the words of Hitler,

“ . . . a mixture of stupidity, cowardice, and superciliousness, which will melt away like snow in the March sunshine.”

In the light of recent events, the analysis of the Nazi movement by Calvin Hoover (*Germany Enters the Third Reich*—London, 1933) is not far from the mark. He states:

“The ambition of the National Socialist leaders to re-Nordicize Germany, to provide Nordic tutelage for the rest of Europe and to substitute the morals and customs of a tribe of warriors for those of urban capitalism, seems fantastic. It would be a serious error, however, to assume that because the purposes of the party leaders are abnormal, that they are non-existent. They may, indeed, be impossible even of approximate attainment, but they are wholly real in the sense that they are effective stimuli to action.”

The strutting and conquering legions under the sign of the swastika resemble in presumption, fervor, absoluteness, and mysticism, the conquering legions of Mohammed. Only by realizing and recognizing that Nazism is a resurgent pagan faith and not a temporary political expedient of an aggrieved people, can we adequately mobilize the forces of the world in battle against it. These forces, in the last analysis, must be spiritual and moral.

Jew and Christian must realize that

the issue is clear, sharp, and unqualified. Fascism repudiates what universalistic religion praises and praises what universalistic religion repudiates. It renders everything unto Caesar and calls Caesar God. It is a resurg-ing of barbaric tribalism, a raising of nationalism to the *nth* power, a denial of the universalistic community of mankind. It is proud, imperious, unrepentant, infallible, and defiant to everything outside and beyond itself. It worships itself!

Thinking Christians realize fully now that while the spearhead of Nazi persecution is directed against the Jew, its ultimate force will uproot the very foundations of democratic and Christian civilization.

The eternal Jewish verities must again be brought into sharp focus and reinterpreted by our leaders and thinkers in terms that the modern Jew can understand.

Inescapably and ultimately, the responsibility for the down-trodden, impoverished, and ruined masses of Jews in Central and Eastern Europe and for the thousands who are scattered all over the globe rests upon us, American Jews. As never before in our history, we are faced with the task and responsibility of creating an instrument of relief and reconstruction capable of coping at least with the most pressing and distressing aspects of the problem. Such a task and responsibility will surely deepen and galvanize our Jewish feeling and consciousness. But are we, in the midst of the bewildering and conflicting American scene, to transplant and perpetuate here a Jewish *volkgeist*?

Palestine occupies a tender and sacred spot in our memory and in our heart. Its rebuilding should not be motivated by dire necessity only but by a sublime urge to demonstrate both to ourselves and to the world that our creative power in transforming a miasmatic swamp into a blossoming country is still virile. This work, in behalf of which I bespeak the warmest cooperation and sacrificial help of every Jew, must be carried on by American Jews,

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THE DODGERS' JEWISH STARS

By BEN GOLDBERG

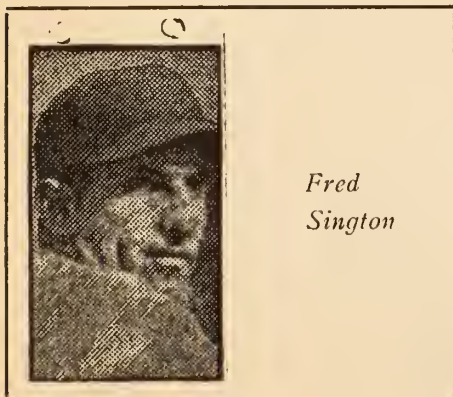
HAILED as one of the most improved teams in baseball, our Brooklyn Dodgers are back in town engaging in the opening games of the 1939 championship season. With a new manager at the helm, new faces and high spirits, the Dodgers really have hopes of crashing the first division this year.

The Dodgers are a greatly improved club. Additional strength in the pitching, catching, infield and outfield departments has shown results in the early season games down south, where Manager Durocher's charges came through with a fine record against the toughest opposition available.

Perhaps the strongest department the Dodgers have is the outfield and, here two of the outfielders are Jewish boys who seem assured of attaining stardom in the very near future.

The number of Jewish players in the National and American Leagues can be counted on the fingers of the two hands. The Giants have Harry Danning, the Red Sox, Moe Berg, the Senators, Buddy Myer, the Tigers, the great Hank Greenberg and Harry Eisenstat, a Brooklynite; the Phillies, Morris Arnovich and the Dodgers are proud of listing Goodwin and Freddy Sington on their roster.

For years New York's Jewish baseball fans have longed for a Jewish star in the metropolitan area. Andy Cohen failed with the Giants, so did Harry Rosenberg. Eisenstat couldn't make the grade here in Brooklyn.



*Fred
Sington*

Now, Larry MacPhail, the Dodgers' chief executive, a master showman if there ever was one—has two such players here in Brooklyn, and they are two of the most promising newcomers in the big time.

MacPhail is shrewd enough to know the significance of a Jewish star in the Brooklyn ranks. A great many Jewish fans throng Ebbets Field, and a Jewish regular on his team would get them to come out more often.

In Rosen and Sington, MacPhail seems to have found the attraction. The two boys are colorful ball players and have a most interesting background.

Rosen and Sington are opposite types in many ways. Rosen is a native of Canada, one of the smallest baseball players in the league. Sington is a southerner, hailing from Alabama, and is perhaps the biggest man in baseball. Both are quiet, ambitious, highly popular.

"Goody" is serving his second full season with the Dodgers. He came up to the big time from Louisville and the experts seemed quite unimpressed when they saw him for the first time.

He was too small, they said, and didn't have the power and physique generally attributed to great left-handed gardeners. But he kept plugging away. And when the 1938 season ended, and the averages compiled quite a few of the so-called experts were astounded as they noticed his fine average.

He batted .282 for the entire season, quite an impressive mark for a newcomer. As a matter of fact he was above .300 all season, a late slump dropping his record. He was easily the best of the Dodger outfielders defensively, having a fielding average of .989 and what was more impressive, he tied the National League record for assists with 18. Twice last year he spoiled two no-hit efforts, making the only Dodger hits.



Goodwin Rosen

Rosen has relatives residing in the Crown Heights section of Brooklyn and during the season he lives there with his wife and child. In the winter he operates a sporting goods store in Toronto. He has been more than active in anti-Nazi activities in Canada.

Freddy Sington is a handsome man, six feet 3 inches in height, weighing 220 pounds, and one of the strongest men in baseball. He became famous in his college days at Alabama, when, as captain of the famous Crimson Tide, he led the football team through an unbeaten season and on to the Rose Bowl for another victory in the famous post-season classic. Sington has been acclaimed the greatest tackle in years, being the unanimous choice on all the All-American football selections.

In baseball, there were some who looked upon the quiet Freddy as a person who was capitalizing upon his football fame. But such was not the

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DISRAELI'S RACIAL BELIEFS

By MARK SOLITERMAN

(This is the fifth installment of Dr. Soliterman's study of the Jewish life of Disraeli.—EDITOR.)

DISRAELI'S philosophy of the Jewish fate, of Jewish influence upon the Western culture, and Jewish survival is intimately bound up with the importance of race as an historical factor.

Racial theories were much in vogue in the middle of the last century. The Hegelian theory of a mission assigned to every people with the highest assigned to Germany — the work of Count Gobineau, the Darwinian theory of species, the rise of the submerged nationalities in Europe, and not the least, the colonial expansion of the European powers in Africa and Asia, contributed a great deal to the racial megalomania of the dominant peoples in Europe.

Disraeli was undoubtedly affected by these ideas. For Disraeli race "is the key of history." To him history was often confused because it was written by men who were ignorant of this principle. "Progress and reaction are but words to mystify the millions. They mean nothing, they are nothing, they are phrases and not facts. All is race. In the structure, the decay, and the development of the various families of men, the vicissitude of history find their main solution. The individual character is but the personification of the race. All is race, there is no other truth. An unmixed race of a first-rate organization are the aristocracy of nature. Such excellence is a positive fact . . . perceptible in its physical advantages and in the vigor of its unsullied idiosyncrasy."

If Disraeli imparted to race the most important influence in human affairs, he was not at all interested in nationality. "Nationality without a race is like a smoke of . . . nargilly, a fragrant puff," he makes his character, Fakerdeen say.

In "Lothair" he describes a secret meeting of "liberators" of nationalities, and shows clearly their proclivities for oppressive domination. The German and the Italian nationalists then were already quarreling for the exclusive control of the seas.

Analysing the Jews he considers

them an unmixed race and insists again and again that they have never mingled their blood. "The Hebrew is an unmixed race," a distinction the rest of Caucasian races have forfeited. The Jews, the Mosaic Arabs, are the most ancient, if not the only unmixed blood that dwells in the cities. "The Children of Israel were originally a tribe of Arabia Petrea. They are Mosaic Arabs. The Jews are Arabs and Arabs are Jews on the horseback. The Arabs are always young; it is the only race which never withers."

The fact that the Jews are an unmixed race is for Disraeli of prime importance. It is the reason for their survival. "The mixed persecuting races disappear; the pure persecuted survive. Pure races of Caucasus may be persecuted, but they cannot be despised except by the brutal ignorance of some mongrel breed that brandishes fagots and howls extermination but is itself exterminated without persecution by the irresistible law of nature which is fatal to the curs . . . No penal law, no physical tortures, can effect that a superior race should be absorbed in an inferior, or to be destroyed by it." To the unpolluted current of their Caucasian structure, and to the segregating genius of their Law-giver, Sidonia, (a character in Disraeli's "Coningsby") ascribed the fact that the Jews had not been long ago absorbed among those mixed races who presume to persecute them, but who periodically wear away and disappear, while their victims still flourish in all primeval vigor of the pure Asian breed.

The extreme materialism of the age was repellent to Disraeli. He considered that it was the spirituality of man that raised mankind above the animal. Should therefore the spiritual be discarded, morality and ethics would be abolished too. Social life would then merely be based upon the survival of the fittest. In such a social order the brute would be the most successful and honored citizen.

If the physical happiness and material welfare are the only meaning of life, then all that man, and the Jews particularly, have endured for the

right to believe in what they thought to be true, would become perfect waste, if not nonsense.

In Disraeli's family such a philosophy could not obtain. They belonged to a persecuted people and the reminiscences of the Spanish Inquisition were alive in their memory. Spirituality was not a vain thing with them. Both Isaac Disraeli and his son Benjamin were indifferent to money, and held in aversion a life dedicated to the acquisition of wealth. Disraeli was a sensitive man and he resented deeply the unjust treatment to which he was subjected as a Jew, and it was only natural that he should turn to spirituality. The overwhelming Hebraic spiritual legacy provided him with a consoling philosophy and with a firm ground for opposition to a moral materialism.

Disraeli saw the emptiness and danger of a purely scientific approach to life. He rejected the belief of his time that science could solve all the problems of living. He could not resign himself to the idea that natural, unconscious forces should rule the world, and he thought that there must be a universal design. Design implied for him intelligence, and when he proclaimed that pure intelligence was consistent with good only, he revealed his high spirituality and idealism. He refused to call material comfort and progress civilization. He ridiculed the naturalistic philosophy of his time, which, under such high-sounding phrases as "the worship of nature," or "worship of the beautiful," actually meant a relapse into paganism, and he showed that it lead to degradation and to immorality. He rejected Bentham's positive philosophy of ethics, based on utility, and finally, he criticised the boasted idea of progress as conceit and illusion. Disraeli insisted upon the dignity of the human being, upon the spiritual and divine in man, and claimed that the Biblical conception of a man created in God's own image was the "charter of nobility of man," and "one of the divine dogmas" revealed in Palestine. "That truth," he said, "is the only security for civilization and the only guaranty of real

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JEWISH NEWS IN REVIEW

By LESTER LYONS

VIGOROUS denunciations of anti-Semitism and race hatred has recently been increasingly voiced by prominent clerical and lay leaders of the Catholic and Protestant faiths. Among the Protestant publications of different denominations which have emphatically condemned anti-Semitism are the *Christian Century*, *The Christian Advocate* (Methodist), *The Friends Intelligencer* (Quaker), *The Lutheran Herald*, *The Presbyterian*, *The Presbyterian Tribune*, *The Messenger* (Evangelical and Reformed), *The Christian Register* (Unitarian), and *The Living Church* (Episcopal.) The sentiment of the Protestant press generally has been expressed by *The Presbyterian* as follows: "One of the wretched things about this world of ours is the rabid anti-Semitism that is sweeping across the face of the earth. We are glad that the Presbyterian Church is making a determined effort to cement friendly relations between us and these people of God... Let us oppose anti-Semitism with all the faith and courage we can muster."

* * *

In a notable attack on anti-Semitism, Rev. Maurice S. Sheehy, head of the Department of Religious Education of Catholic University, cited many instances in which the Popes, from Gregory the Great in 538, to the late Pius XI, had condemned "that vicious form of intolerance known as anti-Semitism." After remarking that the early Popes had said nothing about anti-Semitism "since they themselves, like their Master, were Jews and subject to all the injustices heaped upon Jews," Dr. Sheehy said, "As a Catholic I salute the Jew as my spiritual ancestor, who preserved belief in one God in hard, cruel times, who worshipped and still worships the true God. We Catholics must then be both spiritually Semites and spiritually Christian."

* * *

The Court of Appeal in Posen, Poland has affirmed a sentence of seven days' imprisonment imposed on the editor of an anti-Semitic calendar who had been charged with insulting the Jewish religion by attacking the Talmud as an immoral work and quoting forged passages attributed to it. The trial attracted considerable attention

in Poland, some of the witnesses having been Rabbi Professor Moses Schorr, Chief Rabbi of Warsaw, and Father Trzeciak, the notorious Jew-baiting priest.

* * *

Six thousand Jewish families in Palestine have already registered for the adoption of German children. The Yishuv has not waived its demand for the entry of 10,000 German child refugees and is still hopeful of obtaining the quota. Miss Henrietta Szold recently remarked that children who left Germany for other lands besides Palestine, bid farewell to their dear ones with the following words, "We will see you in the Land."

* * *

One hundred and fifty boys and girls who recently arrived at Tel Aviv from Austria immediately left for various training centers located in the colonies and settlements of Palestine.

* * *

An Arabic translation of *Mein Kampf* was recently put on sale in Palestine for the nominal sum of 3 piastres (about 21c). Many copies are also being distributed free of charge. This translation conveniently omits the passage from the original which grades Arabs fourteenth in the racial scale.

* * *

During the past eight months Junior Hadassah sent over \$50,000 to Palestine. The sum is \$10,000 more than

WHAT DO YOU MAKE OF THIS?

Jewish benevolence is well illustrated by the following advertisement appearing in *The Jewish Chronicle* of London: "We want to do you a good turn. The 41st Hackney (Jewish) Boy Scouts are willing to offer their services to any charitable organization in North and East London; no job too big or too small."

that sent during the corresponding period last year.

* * *

In furtherance of the Youth Aliyah movement, Hadassah, the Women's Zionist Organization of America, is

arranging to transfer 234 Jewish boys and girls from Czechoslovakia to Palestine.

* * *

The Jewish National Fund has raised 150,000 pounds to date in a world-wide campaign for 500,000 pounds for the redemption of land in the Galilee district in Palestine.

STRANGE NEWS FROM THE BALKANS

The Bulgarian government is permitting a number of its farms to be used for the training of Jews in agricultural courses and has promised to employ as many graduates of the farms as possible. Over 100 young men from Sofia, the capital of Bulgaria, and the provinces are enrolled in those courses. The training is to be furnished by the American ORT Federation as part of its program for redirecting occupational life for refugees and other European Jews through vocational and agricultural training. The government's assistance to ORT is said by George Backer, the President of the organization, to be an expression of Bulgaria's realization of the role that the Jewish masses can play in the economic life of the country.

Because of the increasing interest of people throughout the world in Palestine matters, the Carmel Film Company of Palestine has decided to increase its facilities for turning out more newsreels of Palestinian events.

* * *

A "Ner Tomid" or Everlasting Light, which is to burn in the Memorial Hall of the Jewish Palestine Pavilion at the New York World's Fair, was recently consecrated before the historic Wailing Wall of Jerusalem. The flame, now being brought to America in a specially constructed vessel which will preserve it intact, is to burn at the Fair as a symbol of the undying faith of the Jews of the Yishuv in the future of their homeland. It will likewise commemorate those heroic men and women who sacrificed their lives in the upbuilding of Palestine.

Am imposing ten-foot statue of a Hadassah nurse which will stand at the entrance of the Hall of Health of the Palestine Pavilion at the New York World's Fair was recently dedicated before an enthusiastic gathering of 200 chairmen and guests of Hadassah.

SERVANT PROBLEM IN ITALY

Three Jews in Trieste have been fined 2,000 lire each for employing "Aryan" maids of Italian nationality. These are the first cases to have arisen in court under the Italian racial laws prohibiting such employment.

Mrs. Stephen S. Wise, President of the Women's Division of the American Jewish Congress, has announced the creation by that Division of a third house to provide temporary quarters for newly-arrived refugees.

The Polish Sejm, or Chamber of Deputies, has adopted a bill which will ultimately prohibit *Shechita*, ritual slaughtering of meat. The bill provides that the present quota of Kosher meat is not to be changed in 1939, but that the quota is to be progressively reduced from 1940 until the end of 1942, when *Shechita* is to be forbidden.

Mussolini has appointed a Supreme Council for Racial Affairs whose function will be to "guard the racial purity" of the Italian nation. The Council consists of thirty officials of various Ministerial departments, professors, and journalists. Its head is Telesio Interlandi, editor of an anti-Semitic periodical.

Various student committees of Rutgers University are planning to raise funds for scholarships to be given to two refugee students who are to attend the University.

Two important honors were recently conferred on Judge Louis Levinthal of Philadelphia, brother of our Rabbi. Judge Levinthal was elected by the Board of Trustees of the Jewish Publication Society of America as Chairman of the Publication Committee of the Society. During its fifty years of existence the Society has had only two chairmen of this committee, the late Judge Meyer Sulzberger and Dr. Cyrus Adler. Judge Levinthal was also

chosen to succeed the late Judge William Lewis of Philadelphia as Chairman of the National Administrative Committee of the Zionist Organization of America.

Declaring that it no longer intends to give free publicity to organizations which are un-American in scope and activity, the Pathe News Company has determined to cease showing pictures of Bund activities in this country.

In "disapproval of the Nazi attitude toward science and scientists," the Boston and Cambridge branch of the American Association of Scientific Workers has resolved to boycott scientific apparatus and supplies made in Germany.

Catholic, Protestant and Jewish leaders in all walks of life joined hands in sponsoring National Jewish Hospital Week which began March 27th. As explained by Paul Felix Warburg, Chairman of the New York Committee, "The National Jewish

RECOGNITION

The exhibition of famous and historic dolls which is to tour this country under the auspices of the National Doll and Toy Collectors' Club will include a collection of Jewish dolls dressed in authentic costumes.

Hospital is Jewish only in the sense that it was originally founded by Jews." The late Patrick Cardinal Hayes said that "The National Jewish Hospital is sectarian in name but non-sectarian in service. It represents the finest expression of Christian charity."

Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, has announced a significant program for the 1939 Williamstown Institute of Human Relations which is to be held under the auspices of the Conference between August 27th and September 1st on the campus of Williams College. The topics of discussion have been planned with the aim of mobilizing the three great denominations of this country for the defense of religious ideals and the promotion of understanding and good will among the different faiths.

A survey of public opinion conducted by *Fortune* discloses that anti-

Semitism is increasing in this country and that 83% of the votes cast on the question opposed modifying the immigration laws so as to permit the admission of refugees.

That Alaska may be a suitable place for establishing a colony for refugees is indicated by surveys being made there by Secretary of the Interior Harold L. Ickes.

A number of anti-Nazi pictures are being produced in Hollywood. One of them will be the story of Reverend Martin Niemoller, of the German Lutheran Church, who is now held in "protective custody" because of his fight for freedom of religion in Germany. The German press is boycotting American films, neither advertising nor reviewing them.

One thousand Spanish Jews in Rumania who refused months ago to support General Franco have been denied Franco passports. "You have gambled and lost," was the response made to them by the new Spanish minister. These Jews are now in danger of being declared stateless and treated as such by the Rumanian government.

One hundred and thirty Jewish families from Germany who had settled in Albania are being compelled to leave their new haven. It is also expected that 60 Jewish physicians and technical experts who had been given positions by King Zog will be ousted soon. Included among them is the renowned cancer specialist, Dr. Ferdinand Blumenthal, director of the largest hospital in Tirana.

THERE'S A JEWISH NEWS-PAPER IN GERMANY

Before the Nazification of the press in Germany, Jewish journalism there included some of the world's leading newspapers. Today the only Jewish paper permitted by the government is the *Jewish News Page*, a small publication distributed twice weekly.

Although the first anti-Jewish law in Hungary, provided for the dismissal of 1500 Jews from employment during the six months following its enactment, more than 5,000 Jews have lost their jobs as a result. This law is to be supplanted by one imposing more drastic limitation upon Jewish participation in the country's economic and cultural life.

BROOKLYN JEWISH CENTER ACTIVITIES

INSTITUTE OF JEWISH STUDIES SOON CLOSING SUCCESSFUL SEASON

This year's program of the Institute of Jewish Studies for Adults will close in the middle of May. Most of the classes have retained the full registration to the very end of the season and the teachers and instructors report great progress in the work done by most of the students.

Rabbi Levinthal, in co-operation with the teaching staff, is planning various improvements both in the program and in the work of our adult institute for the coming year and we sincerely trust that not only the men and women who have studied at the institute this year but many more will resume their studies at the opening of next season.

WOMEN'S LUNCHEON FOR REFUGEE FUND

Under the auspices of the Women's Division of the United Jewish Appeal (Eastern Parkway Section) a luncheon will be given at the St. George Hotel on Thursday, May 11th at 12 noon.

Reservations for the luncheon may be made with Mrs. William I. Siegel (SLocum 6-6716) or Mrs. Albert Witty (SLocum 6-0100.)

HEBREW SCHOOL TO HOLD GRADUATION EXERCISES MONDAY, JUNE 5th

The afternoon Hebrew School of our Center will hold its graduation exercises this year on Monday evening, June 5th. This event is so important that we are placing this advance notice in order that the members may reserve that night for the Center. A very fine program is being arranged, the details of which will be announced in the next issue of the *Review*.

CENTER RESTAURANT OPEN ON SUNDAYS

The restaurant of the Center is open to members and their guests on Sundays from 12 noon to 5 P.M. Excellent full course dinners are served at \$1.00 per person; also a la carte.

JOINT MEETING OF THE BOARD OF TRUSTEES AND GOVERNING BOARD

The Board of Trustees and Governing Board will meet jointly at the meeting to be held on Thursday evening, May 4th, at 8:30 o'clock. Members of the two boards are requested to please reserve the evening and attend this important meeting.

BOARD OF TRUSTEES DINNER MEETING MAY 4th

The members of the Board of Trustees are requested to attend a dinner meeting which will be held at the Center on Thursday evening, May 4th, promptly at 6:30 o'clock.

CLOSING PROGRAM MEETING OF SISTERHOOD TO BE HELD MONDAY AFTERNOON, MAY 8th

The closing monthly program meeting of the Sisterhood of our Center will be held on Monday afternoon, May 8th at 1:30 o'clock. Mrs. Albert Witty, the president, is most anxious that all the women of the Center should attend this meeting of the Sisterhood and listen to a summary of this year's fine activities.

Mrs. I. H. Levinthal, the chairman of the Program Committee, has arranged a very interesting and worthwhile cultural program. Mrs. Emily M. Rosenstein will give a review of the recently published book, "Roots in the Sky" by Sidney Meller which has been well received by many critics, and Mrs. Morton Klinghoffer will give a summary of another book "Going Home" which has also achieved great literary success. The first of these books deals with the life of a Jewish family in the Western part of America, while the second book deals with the life of a German-Jewish family in Palestine. We feel confident that all present will derive great pleasure from listening to both of these talks. In addition a fine musical program will be rendered by Mrs. Henrietta Nachman Vogel who will give a number of piano selections. A social hour and refreshments will follow the meeting.

CLUB NEWS

The Junior League has had a number of stimulating discussions under the leadership of M. Balsam. An interesting musical quiz was prepared by A. Safier.

The Hakoach group arranged a bicycle trip on April 22. They were addressed by Dr. Benin on April 15th. They held a successful party on April 14th.

The Center Club completed its oratorical contest on April 14th. The general topic was "Great Jews." The winners were Kenneth Amer who spoke on Chaim Weizmann, Ozzie Schetzen who spoke on Mordecai Noah and Evelyn Brook who spoke on Baal Shemtov. Other topics were Einstein, Maimonides, Disraeli and Rothschild. The winners will receive books as prizes.

The Maccabees and Vivalets held a party on April 21st which was well attended.

SUNDAY SCHOOL NOTES

On Lag Bomer, May 7th, the oldest classes will visit the Jewish Museum of Ceremonial Objects at the Jewish Theological Seminary. The younger classes will hold regular sessions.

Preparations are being made for graduation on June 4th.

The best record in the Keren Ami project has been attained by Miss D. Feinberg's class.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge the receipt of gifts from the following:

Library

The Harrison family in memory of their mother, Esther Harrison.

Berenica Grayzel

Judah Klein

Ira Klein

Mrs. May Kauffman

BAR MITZVAH

We extend our hearty congratulations and best wishes to Mr. and Mrs. Samuel P. Goldberg of 277 Eastern Parkway on the Bar Mitzvah of their son Daniel which will be celebrated at the Center on April 29th.

Applications For Membership

The following have applied for membership in the Brooklyn Jewish Center:

Berkowitz, Charles

Boxes Unmarried
Res. 1580 Carroll St.
Bus. 32 33rd St.

Proposed by Alex Bernstein
and Nat Lewis

Glaser, Murray K.

Teacher Married
Res. 612 Ocean Ave.

Proposed by Sam Schoenfeld
and Joseph Goldberg

Goldblatt, Sidney

Wood Products Married
Res. 2 Stoddard Place
Bus. 1155 Manhattan Ave.

Proposed by Nathaniel L. Goldstein

Grossman, Sidney

Baking Unmarried
Res. 388 Midwood St.
Bus. 382 Classon Ave.

ADDITIONS TO LIBRARY

Doctor Addams—I. Feinberg
Beware of Pity—Stefan Zweig.
Forever Wilt Thou Love—Ludwig
Lewisohn.

Jaffe, Miss Ruth

Res. 709 Eastern Parkway

Kramer, Norman E.

Govt. Married
Res. 1045 St. Johns Place
Bus. 270 Broadway
Proposed by Saul C. Cohen
and Saul Kaplan

Rutta, Thomas

Baker Unmarried
Res. 311 Rogers Ave.
Bus. 311 Rogers Ave.
Proposed by Lilian M. Lowenfeld

Stein, Irving

Unmarried
Res. 480 Montgomery St.
Bus. 550 7th Ave.
Proposed by Albert Goldstein
Byron Topol and Marcus Leavitt

Biography of Albert Einstein—Gard-
denian.

Song of the Valley—Sholom Asch.

Christian Only—H. Brown.

Jerusalem, A Novel—S. Lagerlof.

"TOWN MEETING OF THE AIR"

Every Thursday Evening
at 9 o'clock

in the Ladies Social Room of
Our Building

Next Meeting: May 4th

Subject:

"WHAT IS HUMANITY'S
GREATEST NEED TODAY?"

Radio Speakers:

PEARL BUCK

CARL SANDBURG

FOREST RAY MOULTON

FRANK KINGDON

SABBATH SERVICES

Kindling of candles at 6:31 o'clock.

Friday evening services at 6:30.

Sabbath services, Sedre Acharai and
Kidoshim, will commence at 8:45
A.M.

Class in Ein Yaakov under the
leadership of Mr. Benjamin Hirsh at
5:00 o'clock.

Mincha services at 6:30 P.M.

DAILY SERVICES

Morning services at 7:00 and 8:00
o'clock.

Mincha services at 6:30 P.M.

The Consolation of Beauty

THE tragedy of death is made less poignant when a suitable place for eternal rest is provided. The Brooklyn Jewish Center offers cemetery plots in one of the most beautiful locations in the country, the old Montefiore Cemetery on Long Island, and at very reasonable prices. For more information apply to the Office of the Center. (Phone PR. 4-1400.)

A FABLE OF FAITH

By RUTH BENJAMIN

(Pupil of Center Academy of the Brooklyn Jewish Center, Age 13)

IT was just a struggling community on the edge of the land, but so much faith, hope and love had been put into it!

Up at six every morning, work hard in the fields all day, songs and dancing round the fire at night, then bed. Up at six the next morning, work in the fields; on and on it went. It may have seemed a very ordinary routine life in a Palestinian *kevtza* to any outsider, perhaps even a very tedious and joyless routine, but to the small group of *chalutzim* who had come there so tragically stricken only a year ago, it was the very essence of life, hope, and the courage to go on living and hoping.

Five years ago they had all been part of a hard working but hopeful group of students in a great medical university in Germany. Then the blow came. All had staggered beneath it. The very foundation of their world

was rocked, and crumbled in ruin. All the aspiring hopes of the Jewish students were shattered. All hope fled as the beautiful university, their very reason for existence, was crushed under the thumb of the tyrant.

Heartsick and weary, the students huddled together in a hut on the desolate moors of Northern Germany. They lived there for three years, while the wars of hate, of race prejudice, of black crime, hissed and boiled around them. Perhaps I should not say they "lived" there, for such mental anguish, such torment of spirit, and such unceasing, tortuous, grinding work that they were forced to do for the few pennies that kept them breathing, could not be called "living," it was merely barely "existing."

Then one day a rabbi staggered to their door, weak from hunger and privation. He crumpled in a heap on the doorstep. They took him inside and

tenderly nursed him back to comparative health with their meagre supplies, little dreaming what rich rewards they would reap. In spite of their care, the rabbi one day contracted pneumonia, because of the dampness of the moors. As he lay on his deathbed he told them that they would find a bag of gold in the canvas sack in which he carried his few belongings. He told them to go with this to the Land of Promise, and help to build that land, so that their children might dwell in peace and plenty in the home of their fathers, the land of Abraham, of Isaac, Jacob and Moses. Then he died.

The students found the gold. It shone with a light that never before radiated from this battle-charred world's most common, yet most uncommon thing — money; for it was radiant with future peace and happiness.

The old rabbi's wish was fulfilled to the utmost degree. The students formed their own *kevtza*, and lived again.

It was just a struggling community on the edge of the land, but so much faith, hope and love had been put into it!

Luxurious Apartments

THE COPLEY PLAZA

41 EASTERN PARKWAY

facing the new million-dollar
playground and new library

NOW RENTING

Penthouse (Seven Rooms) and
Five and Seven-Room Suites

Park Avenue
Service At
Eastern Parkway
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EMDEE MANAGEMENT CORP.
587 FLATBUSH AVENUE
Morris Dlugasch, President
Telephone: INg. 2-7000

BROOKLYN ORT DINNER MAY 14th

The American Ort Federation will give a dinner in honor of the newly elected officers and directors of the Brooklyn Ort Society on Sunday evening, May 14th, at the Center.

Ort today maintains 330 trade schools and courses, industrial workshops, factories and farm colonies for both the refugees and settled masses in Poland, France, Germany, Switzerland, Roumania, Bulgaria, Lithuania, and Latvia.

In addition to Mr. George Backer, president of the Ort, the speakers will include Francois de Tesson, a member of the French Chamber of Deputies and of the French Ort Parliamentary Committee; Dr. Alvin Johnson, director of the New School for Social Research and founder and chairman of the University in Exile. Nathan D. Shapiro, a director of the society, will be toastmaster.

The dinner will also honor the following officers who were recently elected as the first officers of the society: Max Herzfeld, president, Sol Sussman, Jacob H. Livingston, Fred J. Zeitz, vice-presidents, Jacob S. Demov, secretary, Milton Stoltzky, treasurer.

The following members of the Center have been elected on the Board of Directors: A. David Benjamin, Morris Dlugasch, Barnett Gabriel, Moses Ginsberg, Jacob L. Holtzmann, Arthur Joseph, Samuel Lemberg, Joseph M. Schwartz, Nathan D. Shapiro, Dr. Moses Spatt, Solomon M. Strausberg, Harry Zeitz.

The Brooklyn Society is conducting a campaign for \$75,000. Mr. Herzfeld and Mr. Sussman are co-chairmen.

CENTER ACADEMY ACCEPTS REGISTRATION FOR FALL TERM

The Center Academy of the Brooklyn Jewish Center, nursery school to high school, is ready to receive applications for fall registration. Classes are restricted to sixteen children. Reductions in tuition rates have been made. The school invites and welcomes visitors. Call the office of the Center Academy—Pres. 4-1400—any school day between 9:00 A.M. and 4:30 P.M. for additional information and appointments. Vacancies are limited. Register early.

SISTERHOOD GROUP TO VISIT PALESTINE PAVILION

Members of the Sisterhood will leave in a group on Wednesday morning, May 17th at 9:30 o'clock from the Center building to attend the Jewish Palestine Pavilion at the New York World's Fair. After lunch they will attend the gathering of the Federation of Jewish Women's Organization which will take place at the Temple of Religion. Further details will be announced at the next Sisterhood meeting.

NOTICE OF UNVEILING

Members of the Center are asked to attend the unveiling of a monument in memory of our departed member, Mrs. Morris Katlowitz, as well as the monument in memory of her daughter, Mrs. Carol Katlowitz Batalsky. The unveiling of this monument will take place on Sunday morning, May 7th at 11 o'clock in the Brooklyn Jewish Center sub-division of the Montefiore Cemetery at Springfield, Long Island.

EXPRESSIONS OF CONDOLENCE

We extend our most heartfelt expressions of sympathy and condolence to Mr. Albert Witty of 240 Crown Street on the death of his father, Joseph Witty on April 24th.

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center and thus give them an opportunity to enjoy the fine facilities of the institution and to participate in its numerous activities.

The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

THE YOUNG FOLKS LEAGUE

announces the
CENTER PLAYERS

production of

**"THE LATE
CHRISTOPHER BEAN"**
Saturday Evening, May 13th

—and—

Monday Evening, May 15th

Subscription — 50c

Y.F.L. Invitation Dance following
each production.

Tickets now on sale at Information
Desk.

PROCEEDS TO UNITED JEWISH
APPEAL

"THE AMERICAN WAY" — THE ONLY WAY

(Continued from page 3)

him through the lips of the actor. That is why so very few plays that deal directly with current political problems, especially those that aim to emphasize one or the other of these problems are successful.

But this cannot be said of one play that is today attracting crowded houses in one of the largest theatres in New York, "The American Way." Written by two such well known and experienced playwrights as George S. Kaufman and Moss Hart, this work, though definitely aiming to bring home a significant conception of what America means and should mean to all Americans, does it so beautifully, so deftly and so interestingly, that the audience is fascinated, and only afterwards realizes what a poignant message it brings to all who would preserve the ideals that made the America we love.

After seeing the performance, one leaves not only satisfied that he spent a most enjoyable evening, but more convinced than ever that the "American Way" is the only way worth while.

—I. H. L.

PERSONALS

Mrs. H. Greenblatt left town for her summer home in Hunter, New York, where she will remain until the fall.

DISRAELI'S RACIAL BELIEFS

(Continued from page 13)

progress. Atheism may be consistent with fine taste, and fine taste may under certain conditions regulate a polished society; but ethics with atheism are impossible; and without ethics no human order can be strong and permanent."

Our own times show how much truth there is in Disraeli's words. Scientific and atheistic approach to life in Russia, Italy and Germany has degenerated into a hopeless ugly Machiavelism which has been hypocritically misnamed "paganism."

Lothair, who is one of his ideal characters, expresses Disraeli's secret thought by saying that man should find the solution of the perplexities of life in the "direct relation between the created and the Creator . . . In the meditation of the Cosmos, or in the divine reveries of sacred lands, the burden of existence might be endured."

With such a philosophy Disraeli could not but assign spiritual supremacy to Asia, and, particularly to Palestine. It was Asia that the Creator had assigned to visit, and in Asia He had ever conferred with man. The divine truth was sent forth from Mount Sinai. From Sinai "issue the principles which regulate human destiny."

God rules the world, not the blind forces. The spiritual is supreme, faith and ideas are above the material order. Natural equality does not exist, but men are equal in relation to God. These were the main features of his unrevealed Asian Mystery. The Hebraic legacy Disraeli called "Arabian principles. These have redeemed Europe from primitive barbarism. The manners of the Asiatic races are more in harmony with nature than the European "complicated conventionalism." But Asia is in decay and Europe in confusion. Europe has seceded from these principles and is unhappy.

Between "the Asian revelation and European practice there is little conformity." Europe has abandoned its name of Christendom and calls itself now "Enlightened Europe." The multitude moans and toils and cries in its frenzy to unknown gods . . . Europe's existence is a fever which it calls progress." The melancholy of the enlightened Europe is growing, "veiled, as it may, with sometimes a concealed bustle, sometimes a desperate

shipwreck gaiety, sometimes with all the exciting empiricism of science."

It is not the heritage of Greece and the Roman Empire which is vital to the greatness of a nation, but the Hebraic truths of the Old and New Testaments. "Power is neither sword nor shield, but ideas are divine." Asia can save Europe by sending forth a new thought.

If the spiritual is the dominant factor in human and national life, it is therefore not the great, often cruel, barbarian empires which add to human happiness and progress. All great things have been done by little nations. "It is the Jordan and Illyssus that have civilized the modern races." Without Athens and Jerusalem we would never have heard of Babylon, Nineveh, Cyrus and Xerxes. He saw an example of spiritual power in the majestic figure of Isiah, "struggling for the beautiful cause, the independence of a small state, eminent for its intellectual power, against the barbarian grandeur of a military empire."

Intrigue cannot free a nation. That system in Europe is the heritage of the "wretched eighteenth century." In that century "all faith in God or man, all grandeur of purpose, all nobility of thought, all beauty of sentiment shrivelled up. The dextrous management of a few individuals base and dull was the only means of success . . . The world has never been conquered by intrigue: it was conquered by faith."

In his inaugural address to the Glasgow students (Nov. 19, 1873) he warned them against the indiscriminate acceptance of the spirit of the age. The "spirit of the age" may be "unsound and an injurious spirit," and it may be a normal duty of man to resist it. He saw such an example in the crusades which devastated Asia, exhausted Europe and caused havoc to human life. Following such a spirit of the age a man may lose his life and estate with no further satisfaction than "having massacred some Jews and slain some Saracenes."

Physical happiness, he insisted, is neither the only nor the highest happiness. It is not a principle on which a "flourishing and enduring commonwealth" can be built.

With prophetic vision, he predicted that in a society where spirituality is

abandoned and therefore ethics are abolished the tyranny of a dictator will fatally enslave the people. "A civilized community must rest on a large realized capital of thought and sentiment. There must be reserve fund of public morality to draw upon in the exigencies of natural life . . . "A people who recognize no higher aim than physical enjoyment must become selfish and enervated. Under such circumstances some human progeny, distinguisher by their bodily vigor or by their masculine intelligence, or by both qualities, will assert their superiority and conquer a world which deserves to be enslaved. It will then be found that our boasted progress has only been an advancement in a circle, and that our new philosophy has brought us back to that old serfdom which it has taken ages to expiate . . . The spiritual nature of man is stronger than codes or constitutions. No government can endure which does not recognize that for its foundation, and no legislation lasts which does not flow from that fountain. The principle may develop itself in manifold forms, in the shape of many creeds and many churches; but the principle is divine."

PROBLEMS OF MARRIAGE AND THE FAMILY

MONDAY, MAY 1st

Rabbi Leon Lang

Director, Newark Jewish Inst.
on Marriage and the Family

"The Jewish Concept of the Family"

Dr. Maurice Karpf

Director, School for Jewish Social
Work of New York

"The Economic Foundation of the
Family"

ARTHUR JOSEPH, Chairman

MONDAY, MAY 8th

Rabbi William F. Rosenblum

Rabbi Temple Israel, N. Y. C.

"The Problem of Divorce"

Hon. Jacob Panken

Judge Domestic Relations Court

"The Legal Foundation of Marriage"

MRS. ALBERT A. WEINSTEIN

Chairman

All meetings begin promptly at 8:30 o'clock. Please come on time; doors will be closed during lectures. Admission free by tickets to be obtained at the information desk.

TOWARD A FORMULA FOR A JEWISH LIFE IN AMERICA

(Continued from page 11)

not necessarily under the banner of Jewish nationalism, but under the compulsion of a complex of sentiments—philanthropic and religious—and as a challenge to our pride in the unfolding of the Jewish constructive and spiritual genius.

The nurturing of a positive attitude towards Palestine in the American Jewish youth must not necessarily be motivated by a sense of racialism or nationalism. The historico-religious motive should be a sufficient lever to move our hearts and emotions. Palestine surely can not mean less to us than to Christians who have dotted with churches and other institutions every span of available soil in Palestine associated with their Saviour. Why should we, Jews, not dot every span of available soil in Palestine with blossoming groves, thriving settlements, schools, and all the implements of modern civilization because of our association with Palestine as the cradle of our people and our faith, which served as the fountainhead for two other great universalistic religions—Christianity and Mohammedanism—without fearing the reproach of divided allegiance?

A definite formula for Jewish life in America can not yet be enunciated.

It is regrettable that some of our Jewish leaders are endeavoring to congeal Jewish life in definite molds—Reform Judaism, Conservative Judaism, and Orthodox Judaism. Such a view of Jewish development in the American scene is narrow and fraught with danger of encouraging sectarianism, which may ultimately lead to atrophy and death of one or more components. Greater intermingling and exchange of ideas and attitudes on the part of diverse Jewish elements and between Jews as a whole and the non-Jewish world is necessary before the direction of our ultimate destiny on this continent can be discerned.

At present, a tragic fate has given new meaning and new value to our existence. In the religious sphere, we must stress the facets of similarity and the hubs of common action with other religious groups. In the political sphere, we must serve as the vanguard of those who struggle for justice and equality. Our very existence is predicated upon justice and equality. Dictatorship of any kind, totalitarianism in any sphere of human endeavor, is a menace to our existence. We are a living manifestation of the principle of democracy and a recurrent sacrifice upon the altar of human freedom. This is our immutable fate and destiny.

BIKKURIM – 1939

(Continued from page 10)

taneous growth of branches throughout the city.

A novel youth movement had arisen on American soil. Dynamic in its ideal of creating in America a genuine and natural Hebrew environment, and zealous in its aim to spread Hebrew culture as the basis of a living, creative Judaism, the Histadruth began to crystallize its ideology and to plant the seeds for further development. The amateur theatrical troupe became a semi-professional company under the name Pargod, whose appearances were enthusiastically welcomed by the Hebraists of Boston and Philadelphia. The publication of a monthly, *Niv*, was undertaken to foster the creations of young Hebrew writers and to serve as an organ of expression for this new youth movement. Soon Kinnereth was organized to develop the talent of youthful Hebraists interested

in the study and singing of Palestinian songs. When, in the Spring of 1937, the first Bikkurim was planned, two new artistic groups were organized: Amanuth, the puppet theatre and Rikkud, the interpretative dance group. This first Bikkurim presented the first "fruits" of this pioneer effort to create new values and to strike new roots in American Jewish youth. The overwhelming success of this night of Hebrew art definitely established the need and desire for a dynamic Hebrew youth movement in America.

For two years the Histadruth Han-oar Haivri has been quietly nourishing its youthful exuberance, clarifying its ideology and strengthening its position. Last February, at the national conference in Cleveland, plans were laid for expansion in the smaller Jewish communities.

THE SUPREME TASK OF THE JEWISH SPIRITUAL LEADER

(Continued from page 8)

because we must, set an example to our people of genuine service and sacrifice, and our people will follow our leadership, because they will see in us the true successors of Moses—the ideal leader of his people.

God grant that we shall successfully perform the great task, the heavy responsibility that rests upon us. May we, by the conviction of our teaching and the force of our example, rouse American Jewry to do its full duty to its stricken people, and then, with God's help, we may be privileged yet in our day to usher in a new Passover which shall mark the emancipation of Israel and of all humanity. Amen!

THE DODGERS' JEWISH STARS

(Continued from page 12)

case. After playing minor league ball in the Southern Association for two seasons he was bought by Washington and remained with them awhile.

However, he was not quite ready for the big time and was sent back to the S.A. Last year he batted .313 there and was bought by MacPhail at the end of the season. He came to Brooklyn in the closing weeks of play and immediately impressed by his power at the bat.

A right-handed hitter, Sington began belting the ball to the far sections of the park, and this Spring commanded much attention at Clearwater, where again his batting eye and long drives attracted all eyes.

For a big man, Sington is a good defensive fielder and has a strong throwing arm.

Rosen and Sington are expected to win more than a few games for our Dodgers. They will not be lacking in support, for Brooklyn baseball fans, the best in the country, are more than anxious to boost the two youths along in their diamond endeavors.

Strange it does seem that these two fine Jewish players should be fighting for positions in the regular Dodgers lineup. But since Rosen is a left-hander and Sington right-handed it may be that both may break in at the same time. Perhaps with their presence the Dodgers can really do away with that time-worn cry of "Wait till next year."

Some Problems Of Middle Class Jewish Girls

(Continued from page 6)

unable to achieve "prestige" jobs — simply because they are not available. And if, unfortunately, all the economically eligible men they meet belong to the business-men class, a sphere with which they can hold no traffic, they cannot marry there, either. Thus the constant conflict: the desire for the superior man who is also a good provider.

An observant editor once remarked that if there were many boy poets in high school and college there were certainly twice as many girls who were sensitive to moonlight and love, and sang of them in secret or otherwise. And it is no exaggeration to state that there are probably as many young Jewish girls of cultural attainments as there are young Jewish men of the same type. The reasons are unimportant; the disproportion is not, and makes the resultant problem of mating more serious because the sphere of eligibility, already narrowed by economic limitations, is further undermined by intellectual limitations. The only solution seemingly then, inasmuch as it is supposedly easier to increase a man's wage than his gray matter, is to seek for such economic balance as will at least provide for an enlargement of the circle from which husbands and lovers are drawn.

Although ultimately the problem develops into a personal one, conditioned by individual temperament and circumstances, the conflict facing the young Jewish girl is that of breaking away from the ideology of the middle-class while she is still in it. Here is an example typical of this situation. A lovely twenty-three-year-old of highly cultured parents and herself employed in an important position, X is faced with reconciling the social philosophy of the day with her own emotional make-up, which may be best described as "the eternal feminine." Sensitive, romantically idealistic, she finds herself unable to follow the single standard. She has been reared in a very modern household where none of the old conventions and traditions hold sway; allowed the very best cultural and social training and atmosphere, talented and brilliant by nature and greatly popular with men, she nevertheless finds herself at twen-

ty-three deeply bored with her existence because a strong heart interest is lacking. Still enrapt in her first love which came to naught several years ago, and dreaming of another equal to it, she is forced to try to lose herself in a great deal of outward social clatter. Fortunately, her well-balanced disposition keeps her from becoming neurotic. It may be contended that middle-class society is not in any way concerned with this form of moral cowardice, a typical individual problem in adjustment, that it is not to be blamed in one way or another for personal tangles, and that if X has been unable to form a happy or satisfactory alliance up to now it is a matter in which no one else outside of herself and the men involved can participate—surely, not the middle-class. And so it may be claimed that X can only continue upon her way until "the right man" for her comes along, that is, if she cannot be content with half a loaf!

It has always been the privilege of the two extreme classes in society to have a freer field of action than that class which is hemmed, as it were, in between. The very rich and the very poor, seeming not to have to answer to anyone higher or lower, have always had more power to be and to express themselves than the bourgeoisie; on one hand, there was the power which came from the money and position which could create its own spheres, and, on the other hand, the power which came from being a class which had the freedom of being almost completely ignored in matters both of society and state. And thus today it is still the girls and women of the two extreme classes who can take the easier, and perhaps, the quicker way. The very wealthy girl and the very poor girl know they are pretty certain to marry within their own class; for one it is suicide socially, for the other, practically an impossibility, to mate beyond their boundaries. But the middle-class girl is encouraged by her middle-class parents to deliberately look out beyond her gates — and in most cases—into the eyes of a young Jewish professional. It is in this way that she may elevate herself above her former position, that of being the daughter of a petty business man.

Those Jewish middle-class girls who, by a felicitous combination of temperament and circumstance, form satisfactory alliances with up and coming professionals, we are no longer, for the purposes of this article, concerned with. We then have for next consideration that group of girls who intellectually have progressed far beyond the limitations of class-ideology but still remain, because of family or financial circumstances, economically middle-class. Their Jewish sisters who come from the poor working class and have allied themselves with radical movements find their mating problems comparatively simpler merely because the economic status of their husbands is not as important as it is to the former, and the chief reason that it is more important to the former is that families still cling to middle-class economic standards. Thus contradictorily situated: culturally above the class and financially bound to the bourgeois families, this type of girl faces the hardest problem of all her sisters—that of rising above a background which, unless she deserts or eschews it completely, must remain pretty nearly the same regardless of her change in fortune—for we know too well that neither money nor prestige are able to create those transformations in breeding and quality which we hold necessary to distinctive society.

SEEMINGLY the only solution for this problem, as long as social standards remain the same, might be for the middle-class Jewess to step back and ask herself as she looks all around her: "Just what is it all about? What am I so frantically striving for that my whole being is concerned with achieving recognition regardless, almost, of price?" And, nine chances out of ten, if she is honest with herself, the answer will be: "I want to rise above my environment in order to enable me to meet the right people in whose circle I may perhaps in time meet the right man—a man I might otherwise never have the occasion to meet."

In short, in very few cases does the middle-class Jewish girl pursue a career arduously per se; it is, at the beginning, a substitute for something

else which is, at the end, a most desired substitute. And, of course, the substitute is a happy marriage. The fulfillment that a career alone cannot give is brought by love—but, unfortunately, the fulfillment that a career can bring causes many women to weigh it in the balance with love, for they are convinced that marriage alone is not enough.—Take the case of Y, a brilliant, provocative young girl writer. Before Y achieved any position she was employed in ordinary office work. At that time she was sought after by a talented young research scientist to whom she was decidedly attracted, but because she had not yet achieved recognition, because she had not a position which could be compared with his, she refused to either marry him or become his mistress, feeling that if they should ever have to part she would have nothing left to turn to. Now the scientist has married, and Y has discovered that she was and still is desperately in love with him. An adult intelligence, she deliberately threw love and marriage away because her ego-equilibrium might have been upset, because she tried to take out “insurance” against “discard.” Although Y may be applauded for her courageous, rational, civilized stand, it seems like a poor commentary on feminine emancipation that an extremely intellectual and modern young woman should make as bad a bargain with love as a Victorian maid who would pine away and die after she had lost her virtue. In short, we have here an example of a seemingly unchanging female characteristic, the desire for security in one form or another—the eternal feminine yearning for virtue or betrayal compensation. It is this example of modern womanly intelligence which might incite many to feel that perhaps “the world well-lost for love” was not such a ridiculous romantic extreme after all, that the heroines of history and legend who killed themselves for love were perhaps not a great deal more childish than the calm, reasoning feminine creature who kills love lest her ego or pride be killed. It is this kind of intensely developed reason which has so far departed from that which we call natural, that destroys an emotionalism which was considered necessary when love was believed to be its own reward, worth dying for. Certainly we would hardly encourage a return to the mere adol-

escence of “Romeo and Juliet,” but neither should we condone the heightened sense of adult egotism which in order to insure itself against injury throws away the more basic need for the figment (pleasurable enough as it is) of “recognition.” If this be maturity then it has come at too high a price. Obviously the woman who has a talent or occupation or interest outside of her marriage and home is an infinitely better rounded person than her more restricted sisters and not so prone to unhappiness if she loses her husband or children, but it is the simple truth that no work alone can be both bread and wine for a woman, and that she is deliberately robbing herself if she sacrifices one for the other.

The case of Y is interesting because it typifies the behavior of a strong individualism and will. An extremely dominant personality, a natural leader, Y must always in her friendships with men try desperately not to be bested in either discussion or relations—and this only because it hurts her ego and pride; it is their death for her to be proved wrong in anything. What sort of perspective can Y have, then? Can it ever rise higher than her own personality? How can she ever hope for contentment for herself or for the society in which she is so intensely interested if she is not even big enough to put the truth above her own desires to impress, to conquer? In short, in the character of Y we have the clue in varying degrees to the solution of the problem of the middle-class Jewess. The offspring of a race and class which *want* intensely, she has first to sit down and calmly evaluate the scene around her and decide if she really wants that which she has been taught to want, and what she sees so many wanting about her. She has to try and grasp the real values from the false and superficial—and understand that all striving is in the end only for peace. She has to relax both physically and mentally and realize that much of her hectic activity is for naught, that it is merely cluttering up valuable silence and waiting in which she might grow internally to a point at which most of her present worldliness and practicality may prove to be relatively unimportant. She must realize that if she allows her own relaxed, unwanting, will-less being to develop instead of embedding it deeper with layers of acquired “sophistication” and petty materialistic aims and

mere man-made significance, she will find that the classlessness that she wants to achieve is her own *ewig-zeitliche*, the eternal, universal, constant womanhood which was the first and will be the last. In short, instead of trying to rise above herself, she must rise to herself.

Without realizing it, what the majority of women—as well as men—seek in their mates is both complement and supplement of their selves. But, unfortunately, they seek a complement and supplement which corresponds to the *ideal* of their selves, in other words, to the better or higher type of person they would like to be or fondly imagine they are. Without seeing themselves as they actually are, and picturing themselves as they wish they were, they yearn for or demand a fulfillment for their ideal-persons from others who, in turn, are probably as deficient and as searching as themselves. Too often the young woman does not know if she actually has enough to give the man who will answer the wish-picture of herself. Briefly, she demands from him *now* that which she may be ten years *hence*, not appreciating the fact that if he were already what she wants he might be too far ahead to give her any or even due notice. Somehow she must discover the balance which will lead to an adjustment which alone makes for happiness. All she wants and needs she contains within—she has but to allow it free-play instead of barricading it with feverish activities. Highly over-civilized, she perhaps does not realize consciously how weary she is of straining and striving—and for what? For still more strife and strain. And true recognition for herself will come when she achieves true recognition of the world and all that's in it, when the fleeting, fighting man-made desires are accurately appraised. When that appraisal really comes she will find that she has the understanding which sets free, and the equipment to really live and love. For at that time she will be capable of coming as close to the absolute as is possible for we humans who always have so many years of misguidance and misinformation, and faulty education and environment to undo.

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